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RELIGIOUS EDUCATION IN NEGRO COLLEGES AND UNIVERSITIES¹

Within the last few decades a deepening sense of responsibility for the religious direction of the American College

¹ This dissertation was in 1917 submitted to the Faculty of the Graduate School of Arts and Literature of the University of Chicago, in candidacy for the degree of Master of Arts, by David Henry Sims.

The following sources were used in the preparation of this dissertation: *American Missionary Association Report*, 1916; *Baptist Missionary Society (Woman's) Reports*, 1910-1918; *Catalogues—Negro Colleges*, 1916-1917; W. E. B. DuBois, *Morals and Manners Among Negro Americans*, Atlanta University Publications, No. 18; *Journal of the Proceedings of the A. M. E. Church* (General Conference), 1916; *Journal of the Proceedings of the Methodist Episcopal Church* (General Conference), 1916; Thomas J. Jones, *Negro Education*, United States Bureau of Education, Bulletins 38 and 39, 1916; Thomas J. Jones, *Recent Movements in Negro Education*, United States Bureau of Education, 1912, Vol. I; *Questionnaires*, from Negro Colleges, 1917; United States Bureau of Education Investigations, *Education in the South*, Bulletin 30, 1913; Monroe N. Work, *Negro Year Book*, 1914, 1915, 1916; Young Men's Christian Association, *Report of the International Committee*, May 12, 1916; *Year Book*, 1915-1916.

The author used also the following works for general reference: W. S. Athearn, *Religion in the Curriculum-Religious Education*; R. E. Bolton, *Principles of Education*; H. F. Cope, *The Efficient Layman*; H. F. Cope, *Fifteen Years of the Religious Education Association*, *The American Journal of Theology*, July 1917, p. 385 ff; Committee Report, *Standardization of Biblical Courses*, Rel. Educ. August, 1916, p. 314 ff; Crawford, *The Media of Religious Impression in College*, N. E. A. 1914, p. 494 ff; John Dewey, *Ethical Principles Underlying Education*, *Moral Principles in Education*; T. S. O. Evans, *The University Young Men's Christian Association as a Training School for Religious Leaders*, Rel. Educ. 1908; H. F. Fowler, *The Contents of an Ideal Curriculum of Religious Education for Colleges*, Rel. Educ. 1915, p. 355 ff; E. N. Hardy, *The Churches and The Educated Man*; S. B. Haslett, *Pedagogical Bible School*, Parts I and II; International Sunday School Association, *Organized Work in America*, Vol. XIII; C. F. Kent, *Training the College Teacher*, Rel. Educ. 1915, Vol. X, p. 327; P. Monroe, *Cyclopedia of Education*, Vol. I, p. 370; E. C. Moore, *What is Education*; A. Morgan, *Education and Social Progress*; F. G. Peabody, *The Religious Education of an American Child*, Rel. Educ. 1915, p. 107; I. J. Peritz, *The Contents of an Ideal Curriculum of Religious Instruction*, Rel. Educ. Vol. X, 1915, p. 362; C. Reed, *The Essential Place of Religion in Education*, N. E. A. Monograph Publication, 1913, p. 66; R. Rhees, *Evangelization of Education*, *Biblical World*, August 1916, p. 66; C. E. Pugh, *The Essential Place of Religion in Education*, N. E. A. Monograph Publication, 1913, p. 3; I. T. Wood, *The Contents of an Ideal Curriculum of Religious Instruction for Colleges*, Rel. Educ. 1915, Vol. X, p. 332; *The Survey of Progress in Religious and Moral Education*, Rel. Educ. 1915, Vol. X, p. 114.

and University students has arisen. The problem of religious education has become a part of our national consciousness. The term "religious education" has come into general circulation respecting every grade of education. And in every instance it seems to be more or less a characterization of an ideal type of education and a method of realizing that type. Evidence of this is presented in the numerous religious, semi-religious and educational periodicals, as well as in the reports and published statements of educational institutions and organizations since 1903.

There is a new conscience for character and social usefulness in the college and university. It manifests itself in topics under discussion in conferences of educators, in their personal inquiries, and in the hearty cooperation given agencies for the higher life. In the whole range of education there is a growing recognition of the religious and moral elements inherent in all education. The former emphasis on the difference between religious education and secular education is passing. The foundation of teaching is being lifted into the religious realm. Education is aiming to develop men and women to their highest possibilities for their own sakes and for the sake of their contribution to the welfare and progress of society. The National Educational Association is a potent factor in establishing a strong belief in the worth of religion in education.

The Religious Education Association, organized in 1903, is one of the chief, if not the chiefest, agencies in hastening this new era. The secretary has said: "The leadership of this new crusade seemed successful in directing a passion for religious education born of the fusion of the scientific spirit with the spirit of humanistic idealism." Between 1903 and 1913 over \$120,000 was spent in religious educational endeavor. The period subsequent to 1913 shows a larger proportionate expenditure. The larger part of this sum stands for gifts.

How has the movement demanding efficiency in religious education affected Negro institutions? The status of religious education in Negro colleges and universities, con-

sidered quantitatively and qualitatively is the task of this investigation. What do the supervisors of Negro institutions conceive religious education to be? How does religion function in student life? These are questions arising during the investigation of the problem before us.

There are 38 private and denominational institutions for Negroes, which do college grade of work with varying degrees of efficiency. Of this number, thirty-four are co-educational colleges, two are colleges for men and two are colleges for women. There are six State colleges which do some college work. These are all land-grant colleges with donations from the respective States in which they are located. There are several so-called colleges having curricula for college grade of work prescribed but no students matriculated to take the courses. They are not included in this study for obvious reasons.

The terms "colleges and universities" are by no means safe criteria for measuring the efficiency of, or even for classification of Negro colleges and universities. This condition is not peculiar to Negro colleges. Those for whites, in the South especially, present the same condition of variety. It seems that there has been a special mania, in our South Land especially, for setting up a laudable ideal in the classification of educational institutions, and then working up to it during subsequent ages. They believe there is much in a name or title. This keen sense of potentiality being in the classification, college or university, is too often misleading if taken on faith.

Another phase of this classification may throw some light on the numerous Negro "colleges" with such wide divergences in standards of curricula. In the South, \$9,000,000 are spent for the elementary education of the Negro, when \$25,000,000 should be used for that purpose by the States. There are 1,000,000 without any school facilities at all, and 2,000,000 who cannot read or write. Then the money spent does not begin to meet the needs of those who are receiving the education given. For example, the South spends \$10.23 for each white student of elementary age and

\$2.82 for each Negro student of the same age now given the opportunity to attend school. Thus many institutions of a private nature are stimulated by this State of affairs and seek to meet it. But in so doing, they are actuated by various motives and perhaps they all could not justly be labelled sinister. It is evident then that our study deals with 38 private colleges, all denominational except four, and six State colleges on land-grant bases.

The method of the thesis, therefore, has assumed a four-fold form. The writer took nine months in making personal investigation of twelve typical Negro colleges. One in the Northwest, one in the Northeast, and ten in the South. Of these ten, five are in Georgia, two in South Carolina, two in Tennessee and one in Alabama. The second method was the questionnaire. Questionnaire No. 1 was sent to 60 educational institutions. 38 responded in full. Eight returned the questionnaires with some answers. These were excluded from the study because they lacked desired data. A second questionnaire was used. It contained data from students in the respective institutions considered typical. The Y. M. C. A. leaders also contributed to this sort of data.

Questionnaire No. 1 follows:

RELIGIOUS EDUCATION IN NEGRO COLLEGES

1. Name of the institution, president and dean.
2. Enrollment in the college department.
3. What religious services are held by the school? Is attendance required and what number attend?
4. What curriculum courses in religious education have you, viz: Bible courses, Sunday School Teacher Training, Psychology of Religion, Philosophy of Religion, Religious Pedagogy, Social Service, Social Ethics, Methods of Social Reform, etc.
5. Which of the courses are elective and which are required? How much credit is given for each?
6. Have you any courses in the Seminary or Divinity School for which you give college credit? What are they?
7. Are the teachers of curriculum courses of religious education

professionally trained for their task, for example; were they trained in a school of religious education or in a divinity school? What institution attended and what degrees received?

8. How many students are in your curriculum courses of religious education?
9. What voluntary religious organizations have you, for example: the Y. M. C. A., Students Volunteer Movement, B. Y. P. U., C. E. League, College Church, Sunday School, etc.?
10. Are the teachers or conductors of your voluntary organizations professionally trained (viz, as in question 7)?
11. How many students are enrolled in your voluntary organizations?
12. What opportunity have the students for the expression of ideals received through these organizations? What Christian work is done, such as handling boys' or girls' clubs, ministering to the poor and infirm, orphans, foreign missions, visiting prisons, asylums, or orphanages, teaching vacation Bible schools, etc.?
13. What is your own estimate of the religious value of your courses and organizations? Have you any definite data upon which to base your estimate?
14. Does your school have a special appropriation for religious work, viz: for the Y. M. C. A., for a chaplain, college pastor, etc.?
15. In your opinion, are the Negro colleges meeting the needs of definite religious training?
16. Any other information or suggestion concerning religious education in Negro colleges will be gladly received.

QUESTIONNAIRE No. II

1. What is your estimate of the religious services at your college, viz: Church preaching service, Sunday School, Young People's meetings, Week-day Prayer meetings, Week of Prayer for colleges, Y. M. C. A., Y. W. C. A. or any other religious service? (Mark each according to your estimate as Church 1, Prayer meeting 2, Y. W. C. A. 3, etc.)
2. What are the items of importance in these respective services, the sermon, prayer, ritual, congregational singing, special music, etc.?

3. Why did you make the preceding ranking as you did?
4. What suggestion have you to offer for the improvement of these services? What other criticism have you to offer on these services?
5. What is your church affiliation? For example, Baptist, Methodist, Presbyterian, etc.?

The majority of Negro institutions—all included in this study—have published statements concerning religious education in their respective curricula and voluntary organizations. These statements appear in announcements, catalogues, and reports. These have been secured and critically reviewed. From these the spirit of religious education, the attitude towards the work, their aim, their own ideas as to value of results obtained from such instruction may in a large measure be determined.

The last means resorted to were the reports of denominations on education. These reports appear in various forms, sometimes in year books, and at other times in the quadrennial reports, viz: the General Conference reports of the Methodist Episcopal, the African Methodist Episcopal, the A. M. E. Zion and Colored Methodist Episcopal Churches.

I. RELIGIOUS EDUCATION IN PRIVATE AND DENOMINATIONAL COLLEGES AND UNIVERSITIES

Let us first direct our attention to the work as it is being conducted in private and sectarian schools. The most important factor in this study is the teacher. What is the type of teachers in Negro institutions, for the progressive socialization of the individuals whom they instruct? The student's religious life will be conditioned very likely, by the teachers in the colleges. The preparation of the teacher then requires careful consideration.

There are 86 teachers of religious education in some form in these institutions. Of these 86 instructors, 64 have had some degree of professional training for their tasks. Thirty-one of those who have received professional training are graduates of first rank institutions. The institutions in

which they were trained are among the best in the country and of long standing. The distribution shows: Yale College 1; Yale Divinity School 3; Drew Theological Seminary 3; Oberlin College and Divinity School 2; Ohio Wesleyan University 1; Columbia University 1; Union Seminary 1; Boston University 2; Colgate University 1; Rochester Theological Seminary 2; the University of Chicago and Divinity School 3; Princeton University 2; Newton Theological Seminary 2; the Chicago Bible Training School 2; Grinnell College 1; Hillsdale College 1; New York School of Philanthropy 1; Andover Theological Seminary 1; Union Theological Seminary 1; and the Chicago Theological Seminary 1. The remaining 33 teachers were trained in Negro seminaries and colleges, the most of them coming from the older institutions for Negroes, such as Wilberforce, Howard, Lincoln, Talladega, and Fisk.

Though these latter have had some type of professional training, it still remains for us to see the types. The classical theological course claims most of this number as its representatives. We should be surprised if it were otherwise, because it has been comparatively recent that the seminaries of America have begun what they term a reconstruction of the seminary curriculum. The most of these men and women were middle-aged persons and had taken their courses before the evolution took place. Of the sixty-four who have had professional training, forty-five have had the traditional seminary courses which contained no work in "scientific religious education." I am not at this point arguing whether they were the losers or gainers. I am simply stating a fact in terms which all students of religious education understand. The remaining nineteen had received courses in scientific religious education, either theoretical and laboratory exercises, or laboratory courses in practical social service and philanthropy. 57 of these teachers are ministers.

In this study it was discovered that very few of the teachers of religious education have chairs of Religious Education. Most of them give only part of their time to

that work and their programs are divided up to meet the urgent needs of other departments in the colleges and universities. Three are teachers of education and give courses in the Psychology of Religion, the Psychology of the Bible, and the Educational Method applied to the Bible. These three give the rest of their time to the college and normal school courses in Education. Four have chairs established for teaching the Bible and give almost all of their time to this work. All others are only occasional religious education teachers, so far as curriculum courses are concerned.

What then is the attitude of these teachers toward their task? In the first place we note a large amount of optimism over results achieved or thought or hoped to be achieved. Sixty-four of them said directly, in answer to a question concerning their attitude and estimate, that they were optimistic. Seven were uncertain, and withheld their opinions and three were very pessimistic indeed. The presidents and deans answering the major questionnaire were quite certain that the teachers had the attitude of sustained interest in the work of religious education.

Teachers and conductors of voluntary religious courses and organizations were found helpful. Much of the work in religious training in Negro colleges is done by voluntary organization, some of the most prominent of which are the Young Men's Christian Association, the Young Women's Christian Association, the Student Volunteer Movement associations, the Young People's Societies of the various denominations and Temperance Societies. Sometimes they are centralized and sometimes otherwise. But our task here is to see what preparation the leaders and instructors of these organizations have received, the time given and the attitude.

These volunteers are, for the most part, not professionally trained. Only seven are so reported, and six of the seven are professors who give Bible or social service courses upon the invitation of these voluntary organizations. There is in all America, so far as has been ascertained, only one Negro college that has a paid professionally trained di-

rector of one of these organizations. Perhaps it would not be unjust to name that institution, on account of its uniqueness, at least. It is Howard University. The leader is the Y. M. C. A. secretary who has been trained at the Y. M. C. A. Training School and is a salaried officer of the University.

The most accurate account given of the amount of time spent by these instructors and conductors is found in the reports of the Young Men's Christian Association. There are 36 Young Men's Christian Associations and 36 Young Women's Christian Associations in the institutions represented in this study. The average time spent per week for the leaders of these two organizations is one hour and forty-seven minutes. Of this time one hour is spent in the weekly meetings and the other forty-six minutes in meeting committees, planning for activities of the associations, or in conducting Bible study, Mission study or social service classes. Extra time not counted in the estimate is given on extraordinary occasions.

The average time given to the young people's meetings is an hour and twelve minutes. About the same would no doubt represent the other voluntary organizations, the social service work excepted perhaps. The present study has data only on the time spent in certain cases. The attitude of the volunteer is, as would be expected, usually that of optimism and sustained interest. He or she is selected by the students, and on the basis of some manifested interest in the particular line of endeavor.

The courses of religious education will give further light in this study. The courses are not the only agencies, besides the teachers, for assisting college men and women in acquiring a religious personality which will function efficiently in society. Nevertheless, they are one of the factors and are connected with the educative process in such a way that any endeavor similar to the present one must consider them. What then are the courses included in the curricula of these institutions? How much credit is given for them, and how many students are affected by them? These

queries are necessary to find the part which intellectual knowledge plays in the educative process, in behalf of religious education. Does intellectual knowledge of this particular type function religiously in the lives of the students?

Let us first investigate the required courses of the curriculum. The Bible is the leader in the list of requirements. Thirty-six colleges and universities require it as a text book. Three give it as an elective and one does not offer it at all. These exceptions are Howard University, Talladega College, Tillotson College and Straight College respectively. Social Ethics is prescribed by ten colleges as follows: Allen University, Lane College, Clark University, Paine College, Roger Williams College, Rust College, Samuel Houston College, Shorter College, Spellman Seminary, and Virginia Theological Seminary and College. Bishop College, Claflin University, Clark University, Knoxville College and Samuel Houston College have required their students at some stages in their college courses to study Christian Evidences. Morris Brown University, Paine College, and Swift Memorial College prescribe courses in social service or Practical Sociology.

Comparative Religion, a course in Sunday School Teacher Training, New Testament History, Philosophy of Religion and Church History are designated as requirements by State University, Knoxville College, Lane College, Paine College and Knoxville College respectively. Spellman Seminary, Tougaloo, State University, Fisk University, and Claflin University require courses in Hebrew History. The requirements in Negro colleges are as follows: thirty-five require the Bible as a text book; ten prescribe Social Ethics; six prescribe Christian Evidences; three make courses in Social Service or Practical Sociology requirements; five prescribe Hebrew History; one college requires Comparative Religion; one, Sunday School Teacher Training; one, New Testament History; one, Philosophy of Religion; and two, Church History.

We shall omit the consideration of the amount of credit given and the number of students enrolled in these courses

until we have given attention to elective courses. Here the Sunday School Teacher Training courses lead. They are composite courses in most instances. In other words, they are elective courses, composed chiefly of sketches of child psychology, the principles of teaching, school management, Old Testament History, New Testament History, geography of Bible lands and story telling. These courses have become very popular in Negro colleges during the last seven or eight years.

Dr. H. C. Lyman, Superintendent of the Negro work under the auspices of the International Sunday School Association, has done incalculable good in the way of encouraging this particular kind of work. The great majority of these courses have been installed as a result of his endeavors. Only three of the 21 courses in these colleges have been established independently of his encouragement but in most instances by his formal installation. The following institutions offer as electives courses in Sunday School management, organization and teaching: Atlanta University, Benedict College, Lane College, Claflin University, Clark University, Fisk University, Howard University, Lincoln University, Livingstone College, Morehouse College, Morgan College, New Orleans University, Roger Williams University, State University, Swift Memorial College, Talladega College, Tillotson College, Wilberforce University, Spellman Seminary, and Morris Brown College.

Social Ethics is elective in Virginia Union University, Morris Brown College, Fisk University, and Knoxville College. Social Service courses are offered under the elective provision in several institutions. Seven of them offer these courses under their departments of sociology. They are: Atlanta University, Benedict College, Fisk University, Howard University, Morgan College, Talladega College, Virginia Union University and Wilberforce University.

Comparative Religion is offered at Talladega and Wilberforce. The Principles of Religious Education and the Organization of Religious Education have been offered recently by Talladega and Fisk. Howard University, Knox-

ville College and Morris Brown College offer in their elective systems New Testament Greek. The Bible is elective at Fisk, Tillotson and Howard Universities. Mission Study is elective at Talladega College.

Howard University has a wide range of electives covering a large scope of religious subjects which are offered in the School of Religion. They are New Testament and Old Testament introduction courses, Comparative Religion, Church History, Hebrew, Missions, the Teachings of Jesus, the Teachings of Paul, and New Testament biographical courses. Wilberforce has a similar condition. They allow New Testament Greek, Hebrew, Social Service courses, the Life of Christ and the Life of Paul to count toward the Bachelor of Arts Degree. These courses, however, are all given in Payne Theological Seminary which is a part of the Wilberforce system.

Morehouse College has a combination of the elective and prescribed system relative to the Bible. The English Bible is required in the Freshman year but elective in all of the other years. The following will show the courses in religion which are offered in Negro colleges and will designate the number of institutions offering the several courses as well as whether they are elective or prescribed.

Courses	Elective	Required
1. English Bible	3	36
2. Philosophy of Religion	1	1
3. New Testament Greek	3	
4. Hebrew	2	
5. The Principles of Religious Education.....	2	
6. The Methods and Organization of R. E.	2	
7. Social Ethics	4	10
8. Social Service	7	3
9. Comparative Religion	2	1
10. Hebrew History		5
11. New Testament History		1
12. Church History	2	2
13. Christian Evidences		6
14. Missions	2	
15. New Testament Introduction	1	
16. Old Testament Introduction	1	
17. Sunday School Teacher Training	20	1

Courses	Elective	Required
18. Teachings of Jesus	1	
19. Teachings of Paul	1	
20. Life of Jesus	1	
21. Life of Paul	1	
	<hr/> 18	<hr/> 10

Thus it is seen that the colleges under investigation offer 18 courses for the religious education of those who come under their supervision and prescribe 10 courses for the same purpose.

What is the number enrolled in these curriculum courses? In the 38 private institutions for Negroes of college rank, which come under our observation, there were enrolled for the scholastic year 1916-1917 college students numbering 1,952. The numbers in the several colleges run from 558 to 6. It is interesting to observe that over one-half of that number was registered in four universities as follows: Howard University, 558; Wilberforce University, 202; Fisk University, 208; and Lincoln University, 163. The total is 1,131. Of the remaining 821 Negro college students over fifty per cent of them were distributed as follows among these eight institutions: Talladega College, 66; Virginia Union University, 66; Morehouse College, 65; Benedict College, 60; Bishop College, 60; Atlanta University, 59; Shaw University, 49; and Biddle University, 40. The total is 465. In these twelve colleges and universities we have 1,596 students or over 75 per cent of the total for all of the 38 institutions.

The investigation shows that 1,104 of the 1,952 students are enrolled in these religious education courses. This is more than fifty per cent. In fact, it is 56 per cent of the total number enrolled. Making a comparison of the same institutions which have the majority of students we note a difference in their proportion of students in religious education to the total number enrolled. Howard University has 98; Fisk 110; Lincoln 163; and Wilberforce 60. The total is 331, which is less than a third of the total number enrolled. Talladega has 25; Virginia Union University 51;

Shaw University 12; Benedict College 40; Bishop College 40. And the total is 262, which is considerably less than 50 per cent of the remaining 773. But when the twelve schools are taken together they afford 53 per cent of the entire number enrolled in the courses of religious education in the 38 colleges and universities.

The investigation of the amount of credit given for these religious courses reveals facts as interesting as those relative to the number influenced by these courses. We have selected the unit to describe the credit given. By unit we mean a course given 4 or 5 times a week for 36 weeks. This is not intended to be technical. Most of these institutions have 45-minute periods. There are only four exceptions of which three have 60- and one 50-minute periods and a few 55-minute periods. Their periods have been translated in terms of the 45-minute periods for the sake of convenience. The units designate the amount of credit given for both prescribed and elected courses. In the colleges where the elective system is extensive, the units represent the maximum amount of credit which one may receive for courses in religion. For an itemized description of the amount of credit given see chart on last page.

Only one college of the 38 which we had under investigation offered no credit for courses in Bible or correlated subjects. The other 37 offered credit varying from one unit up to six units. Howard University leads in the amount of units offered, and Knoxville College, Virginia Union and Lincoln contend for second place each having four and one-half units. Wilberforce takes third rank with four and one-fourth units. Texas College, one of the smallest in numbers, ties Fisk University for the fourth place. The whole number of institutions investigated offer $85\frac{1}{2}$ units of credit for courses in religious education.

The volunteer courses in colleges have been considered by many exceedingly efficacious for social and religious development. These volunteer courses have various sources. In some few colleges they are offered by the faculty. But in the great majority of cases they come through the chan-

nels of the voluntary religious organizations of the respective institutions. The Young Men's Christian Association and the Young Women's Christian Association are the most active sources. The Young People's Societies such as the Christian Endeavor and The Epworth League foster this project in a few of our Negro colleges but very little data can be obtained therefrom, because they keep no accurate records from year to year.

There are thirty-six Young Men's Christian Associations in the colleges comprising this study. All of the co-educational institutions and those for women especially have the Young Women's Christian Association. Therefore, we have thirty-six Young Men's Christian Associations and thirty-six Young Women's Christian Associations in these private colleges and universities. Fourteen institutions report Bible study classes for men under the direction of students, more or less prepared. The membership in these classes is one hundred and seventy. Only five report Bible classes for women.

Mission study classes are also offered under the supervision of the Association in some of the colleges. The men in eleven colleges attend the mission study classes and number three hundred nine. The women have such provisions in two colleges with a membership of eighteen. The numbers in these classes fluctuate from year to year depending largely on two factors, the leaders of the respective association and the leaders of the classes. The personnel of the student body is also a factor. It is among the things natural that from time to time changes in the personnel of the student body bring changes of interest and there is no guarantee of fixity so far as numbers are concerned. It is the ideal of the Central Associations to have the classes sustained each year with an increased efficiency, but all of the institutions testify to the fluctuation caused by the human element in the problem. These courses are mostly mapped out, even to the assigning of specific texts by accepted authors, by the International Association.

To what extent do religious services figure in this work?

Worship has always played an important part in the life of human beings. Whether man is in Babylonia worshipping the stars, or in Egypt at the Isis-Osiris shrine, or whether he ascends Mount Olympus with Homer, he is a worshipper. He may ascend to the indescribable, unthinkable realms with Plotinus or he may with twentieth century enlightenment claim allegiance to the God designated Father of all. Yet he worships. It will prove interesting to note the stimulation of this instinct under the supervision of the Negro colleges and universities.

The chapel services claim our attention first because it was unanimously denoted in the questionnaires as one of the services which these institutions emphasize in the life of the students; many of them point out its significance even for the teachers. Every one of these institutions require daily chapel attendance at a service, which lasts on the average one-half hour among the thirty-eight institutions investigated. In nine-tenths of the announcements or bulletins sent from these institutions to prospective students, the chapel attendance is emphasized as one of the rigid requirements of the institutions. In four-fifths of these same institutions, chapel attendance is recorded by some member of the faculty or some one deputed by the authority vested with that right.

What value is the chapel service to the religious development? This cannot be answered indiscriminately. The answer depends upon the chapel activities. One should ask what happens at the chapel service. One student answered that question thus: "The chapel is the place where the president gets us all together to give us all a general 'cussing out' instead of taking us one by one." This expresses the sentiment of several hundred students in those colleges included in our study. During this investigation I visited and had reports from 21 chapel services. Out of the 21 investigated, 19 were exhibits of the opportune reprimand, with the president or his vice-president or the dean performing the task effectively. But it would be a gross injustice even to the twenty-one institutions referred to, if

we should leave the impression that the sum total of chapel services is described in the remarks relative to reprimands. A professor of one of the leading Negro colleges, in defending the chapel service, said the "calling down" is merely the introduction and conclusion of the chapel exercises to give opportunity for ex-officio display.

There is obtaining in Negro institutions another condition which perhaps does not suffice as a legitimate excuse for the daily reprimand but at least explains it or is provocative of it. I have in mind the indiscriminate assembling of students from the high school or preparatory department and too often from the grammar school along with the college students. Very often the official censor of morals aims his remarks at some grammar school or high school character of notoriety, but is democratic enough to include "some of you students." There are only two of these colleges of the entire 38 where the high school students are separated from the college students for chapel services. In all cases, except these two, they all assemble in the same auditorium at the same time with the same privileges and under the same circumstances. The most prominent index of distinction between a Junior college student and a Junior High School student in chapel is the locus of the seats.

The chapel exercises are led by the president, chaplain university pastor, or some member of the faculty. Occasionally local and visiting ministers are asked to serve in this capacity. Where the members of the faculty lead they either come in their turn serving every morning, or whenever chapel services take place, until relieved by members of the faculty who likewise serve for a designated period.

The nature of the service varies very slightly in these colleges and universities. One might readily get the impression that they all have the same model. They all begin with religious music selected in most cases by the one who has the music of the institution under supervision. Scripture reading or a brief moral, æsthetic, or ethical address follows. Then prayer usually closing with the Lord's

Prayer. In seven of the institutions the scripture reading follows the prayer. A song usually closes the devotional period, but not the chapel exercises. It is subsequent to this song that the moral admonition undisguised usually follows. This is the time when visitors of distinction and otherwise, entertain or detain the students.

The attitude of the students has much to do with the religious value received from the chapel service. All of the authorities have estimated that their particular chapel services have excellent effects upon the students, judging from their attitude at chapel, which they describe as fair. They are confronted, however, with the problem not so easily solved in answering the question. It is extremely difficult for them to distinguish just what part of that attitude comes from the influence of rules and regulations regarding chapel attendance and what part comes from choice.

One of the common religious agencies among Negro colleges is the college church. Twenty-nine of these colleges have church services every Sunday, either morning, afternoon or evening. In twelve institutions they have preaching twice a day. All of them require attendance at church. The nine which have no preaching service at their places every Sunday have it occasionally and make up the deficit by requiring the students to attend a neighboring church, in most cases a church of the denomination under whose auspices the institution is operated. The students attending so far as the requirements of the colleges are concerned are those who live in college dormitories. In no case has this requirement affected students living in the community, beyond campus control. This means that the attendance at the college church aside from that given by those under dormitory supervision is voluntary. A large proportion of the students, therefore, attend other churches, the where and why of which is not known by the investigator. The proportion attending the college churches, however, is ascertained.

The "boarding" students are the church goers so far as

the college churches are concerned. The number of college students living in the dormitories of these various institutions is 651 or just a fraction over one-third of the entire number enrolled in the thirty-eight private institutions. The other students, numbering 1,301, go whither they please so far as the institutions are concerned, and no data as to the number attending the college church are available. In these churches the pastors are usually the presidents or some other member of the faculty. In two instances the pastors are called chaplains and have other religious functions during week days. In four cases, the pastors and presidents are identical. This assures the college church which operates on the basis just stated, a good pastor. There are eighteen which have these pastors. Eleven have no pastors or chaplains but invite ministers of the city or neighboring cities to conduct their religious services on Sunday. This service is had at the time which is most convenient for pastors of local churches. The most frequently used hour is from three or three-thirty to four-thirty or five in the afternoon.

The established churches have prayer meeting during the week on one of the following nights: Tuesday, Wednesday, Thursday or Saturday. Just why Friday night is boycotted one is unable to say. The "luck" psychology may not have had any part in establishing the tradition along that line. Here again we find the law of the "Medes and Persians" working effectively in securing corporeal attendance. The students are required to be there and are there in a body at least. The times for convening these prayer meetings are chiefly two. Just after supper in nine of the institutions and at the close of the "study" period in twenty-five. Four have the hours between seven and eight o'clock in the evening or thereabouts.

The Sunday School is a prevalent religious agency among the Negro colleges and universities. We find a Sunday School reported in thirty-seven of these. In these Sunday Schools the teachers who reside at the college dormitories constitute a part of the Sunday School faculty.

Some of the advanced students are used as teachers and officers.

Another phase of religious service prescribed by several colleges is the Young People's Society. They are all of the same general nature. They take different names such as the Epworth League, The Baptist Young People's Union, the Allen Christian Endeavor and so forth, depending in the main upon their denominational affiliation. Thirty colleges expect their boarding students to be present at these meetings. These thirty institutions have 388 students of college rank living in the dormitories of these respective institutions. Thus three hundred eighty-eight students attend these Sunday afternoon or Sunday evening meetings.

Five colleges which are co-educational have the "quiet" hour for girls on Sunday afternoon. It was designed to be religious or semi-religious at least. Each girl goes to her room and remains there quiet for a designated period of time. During this time she is expected to read her Bible or some religious book, or engage in some meditation which is in keeping with the holy day. Where this idea originated, the writer is unable to say. He, with those who have observed this mystical quiet hour, is puzzled concerning its religious efficacy. One naturally asked those in authority why not a "quiet" hour for the boys as well. There seems to be either a very high compliment paid to the boys or quite an unpardonable insinuation on the inherited tendencies of the girls.

The nature of the Sunday services and the Sunday School is evident without further elaboration. Perhaps a more detailed description of the prayer meeting and the Young People's meeting is in order. A common element is seen in the prayer meetings, "sentence prayers" and singing. Several students think I should add a third, namely, sleeping. Another very frequent activity is the testimony of religious achievements, disappointments and hopes. Eleven colleges have topics which are posted each week prior to the meeting. These topics are religious in the or-

thodox sense but three of the eleven have pushed far away from the shore of orthodoxy and discuss current topics of vital interest. In these three institutions the meeting resembles a forum where every one expresses his opinion, and exhausts his energy on favorite themes. The Young People's meetings without exception, according to reports, have two common phases. The first is the study and discussion of the specified topics, accompanied of course with music and prayers. This might be called the devotional phase of the meeting. Then there is a change in program, in which the literary side is given precedent. Music of a classical nature constitutes the feature of the program.

One of the all important interrogations in this connection is the feeling of the students concerning these religious organizations mentioned. Do they function in the lives of the students? Do they feel that these organizations are vital to them or do they feel as one student in an eastern university? When interviewed he said: "Oh, well, I guess they are pretty good. I suppose they are among the necessary evils of college life."

An extensive interview of the students at seven institutions revealed some interesting facts. The presidents or deans from the thirty-eight colleges gave some data and much opinion on the benefits which the students derived from these organizations, according to the students testimonies and the observation of these presidents or deans. I am not inclined to place too much emphasis upon the students' testimony to the presidents, because, the psychological situation of a student who is asked by a college president what he thinks of the church service, Sunday School and Epworth League is not conducive to frankness. This is especially true of students who know what the president wants him to say. It is a sort of begging the question. The average college student is apt to have too much respect for the president's feelings to be frank in such a case. He likewise has a keen sense of self-preservation. He does not want to incur the displeasure of the president.

In the case of five other institutions, therefore, I had

students, Y. M. C. A. workers, interview the leaders of various activities in these colleges with a view to getting their candid opinion and the reflection of the opinion of the other students. In these various ways we secured data which represented a high degree of probability to say the least. Ninety-five per cent of the students in Negro colleges reckon the church service on Sunday a beneficial agency for religious functioning. They vary greatly as to the degree of good derived. In eleven institutions the singing and liturgy are placed first in the rank of importance and the prayer last. These same colleges think the sermon takes second place. By many of this same number congregational singing is given a very high place. The general complaint against the sermon is that it is too dry. I think what is meant by this is that the sermon lacks enthusiasm.

There may be two reasons for the impression of the dryness of the sermon, if the complaint is justified. In the first place, a large number of the college pastors begin their sermons on the assumption that a student's religious life is essentially different from that of the average person in a congregation eight blocks away in another church, a matter which cannot always be taken for granted. That assumption conditions his sermons in character of composition and especially in delivery. The minister works on the assumption that the college man will be interested and benefited by science, philosophy and so forth, regardless of how it is presented. In the reaction against excessive emotion he too often swings to the other extreme.

Again the college students in these universities have come from such a variety of environments. It would be a safe estimate to say that in all Negro colleges 90 per cent of the students are Baptist and Methodists. The registrar's records from these 38 organizations show the following: 983 Baptists; 790 Methodists; and 179 divided among the other denominations. This gives the Baptist and Methodists 90.8 per cent of the total enrollment in these 38 institutions. This means then that 90.8 per cent of these students have had a Baptist-Methodist environment for eigh-

teen or twenty years. Well, what does that matter so far as the estimate of the value of sermons delivered to them? It means that, at least, it is not likely that the impression through childhood, youth, and young manhood or womanhood will be easily offset by the college religious environment in one, two, three or four years. Ideals theoretical, of course, change remarkably, but inevitably some elements of satisfaction afforded by the earlier environment will be demanded in the college environment by the students. Then the Baptist-Methodist environment among the Negroes is, if anything at all, an enthusiastic environment. The sermon is one of the conspicuous features. A student affected by such an environment does not necessarily demand all of the crudities but he does not like the swing to the other extreme.

It is the opinion of students and teachers that the Sunday School is beneficial. From answers received it is calculated that 98 per cent of all the college students believe in the Sunday School's beneficent influence in student life. Several included in their remarks criticism of the literature used. The same beneficent functioning was attested to in behalf of the Young People's meetings, but the hammer falls heavily on the mid-week prayer meeting, out of which very few see any good come. One dubs "the prayer meeting, the driest, deadest event, which takes place just at the time when it is most difficult to be interested in such." Many other similar expressions concerning the prayer meetings were made. It was noted, however, that the schools which had been diverged the farthest from the traditional prayer meeting had the most good to say in behalf of the prayer meeting. In the great majority of instances the opinion is that the prayer meeting is a bore and should be abandoned. A student in one of the southern colleges, expressing what he had reasons for believing was the student's attitude towards prayer meetings, said: "It isn't interesting and isn't even a good sleeping place because one cannot stretch out as he desires."

The general attitude towards the services on Sunday, however, is favorable. These services are considered ben-

eficial. The students feel that they are moral and religious supports, and in all cases they believe with slight modifications that these services could be more effective. A great premium is placed upon congregational singing and the liturgy in the services.

The week of prayer for colleges has become in these institutions as universal as the national holidays. This occasion affects the regular routine of school work in 22 colleges and universities. It is conducted variously. In some colleges the effort consists of a series of prayer and song services offering opportunity to those who have not made a decision for the better life to do so openly. Their names are recorded, and they become members of the college church, where there is one. Otherwise they are provided for through other means. Those who fail to make decisions are made special objects of moral and religious endeavor during the following months. In the other cases of 18 colleges, a religious survey is made of the student body, usually through the Young Men's Christian Association and the Young Women's Christian Association. This survey is made sometimes prior to the week of prayer and personal workers are selected to do campaign work which is to culminate in decisions during the week of prayer. The week of prayer service is conducted by the president, college pastor, or chaplain usually assisted by the members of the divinity school where there is one connected with the institution. Nine colleges have this convocation led by some strong minister from the community. Four surrender the entire task to a professional evangelist.

The students and officials of these colleges report some very significant results and all of them are agreed in this: the week of prayer is a very valuable harvester for gathering the fruits of previous endeavor, as well as a decision promoter itself. There is no unanimity of opinion relative to the best way of conducting the week of prayer, except that the method will vary with conditions. Eight college pastors and chaplains declare it injurious in the long run to have professional evangelists. The others except four did

not know, as they had never given the evangelist a test. They were at least dubious about making the experiment.

Some of the results reported from the week of prayer are as follows: For the scholastic year 1916-1917 there resulted 322 confessions for the better life. The most of these were followed by what the presidents of these colleges denominated religious growth. In these colleges there were, prior to the week of prayer, 390 confessors. This means then that subsequent to the week of prayer 68 non-confessors remained among the college men and women. This shows also that prior to the week of prayer one-fifth of a student body of 1,952 were non-confessors. The week of prayer was the occasion of transforming 82.5 per cent of that one-fifth into confessors. The Negro colleges subsequent to the week of prayer 1916-1917, therefore, were 96.5 per cent Christian as a result of the week of prayer, in part at least. Just how much the personal work, the Christian environment and other factors during other times prior to the week of prayer played is conjecture.

Perhaps it will suffice to state that each of these colleges has morning devotions every day at the breakfast hour. They are very terse, consisting chiefly of the Lord's Prayer or a blessing sung or recited. Seventeen have night devotions closing the study hour except on the night appointed for the weekly prayer meeting. The benefit of the dining-room is not easily detected. The enthusiasm often manifested may be due to anxiety to dine. The interest due to that desire, and that due to the religious stimuli, then and thereafter are not easily distinguished one from the other.

Voluntary religious services are conducted under the auspices of the religious organizations in the colleges and universities. These organizations present quite a variety in name. But most of them are very similar in function. Some of the organizations which are included in the study of required religious services will be given space under this topic because while they are required in some colleges, they are voluntary in others. The organizations are the Young Men's Christian Association, the Young Women's Chris-

tian Association, Missionary Societies, Temperance Societies, The Student Volunteer Movement, the Circle of King's Daughters, the White Cross League, and Young People's Societies of Endeavor.

The Young Men's Christian Association is the most popular among the men of the institutions, and the Young Women's Christian Association is the choice of the women. The reasons for this situation is fairly obvious. In the first place, the Young Men's and Young Women's Christian Associations have been stimulated more by the international Associations than any other similar parent organization has stimulated its offspring. There is a continuous program, and alert men whose business it is to see that these associations go. They are paid good salaries for that purpose. Then the very fact that the Y. M. C. A. is international in scope and system has its bearing upon the local branches in the various colleges. What has been asserted concerning the Y. M. C. A. might likewise be said about the Y. W. C. A.

There is, no doubt, another reason explanatory of the popularity of these associations. Those who are in authority in the international Association have studied student life with an eye single to meeting the needs of men and women so environed. Perhaps then, these organizations appeal more to men and women than the others. In 1916-1917 these colleges had enrolled in the Y. M. C. A. and the Y. W. C. A. 1,252 students. They estimated an average attendance at their Sunday meetings of 940, including men and women. These meetings are about an hour long. One feature which the men respond to very readily, according to the reports, is the participation in the discussion of the topic after a leader has opened it. There is, however, an evident lack of accurate records of the effect of these services upon the student life in these institutions. Howard University, Fisk and Talladega Colleges have made the most progress along this line.

Eleven colleges reported temperance societies which have occasional services. These are Lane College, Fisk

University, Howard University, Conroe College, Edward Waters College, Livingstone College, New Orleans University, Texas College, Roger Williams University, Samuel Houston College, and Shaw University. Wilberforce and Benedict have student Volunteer services.

The following twelve institutions have missionary societies holding services fortnightly: Howard University, Morgan College, Morris Brown College, New Orleans University, Rust College, Samuel Houston College, Shaw University, Swift Memorial College, Virginia Union University, Wilberforce University, Spellman Seminary and Virginia Theological Seminary and College.

Eight of the thirty-eight colleges under consideration encourage the Young People's Sunday evening meetings but they have not made attendance compulsory believing, they say, that there should be some opportunity for choice in respect to attending some of these meetings. They report a large attendance and think that compulsion would add very little to the attendance and detract perhaps from the effectiveness of such meetings. Why this point of view does not hold true in respect to the Sunday school which is required by these same institutions one is at a loss to say.

EXPRESSIONAL ACTIVITIES OF THE NEGRO COLLEGES AND UNIVERSITIES

We have investigated the knowledge of religious education derived from religious education courses in the curricula of thirty-eight colleges as well as those offered by voluntary associations. We have likewise reviewed the preparation of the teachers of these courses, the time given to the teaching of them, the attitude of the teachers towards the work, and the character and amount of worship given by these students. It now remains for us to examine the expressional activities of these students. What opportunity have they for the expression of their religious thought and devotional attitude in actual service? The means to that end are not to be viewed lightly, if the education principle,

no impression without expression, is worth anything in the process of religious growth. The religious laboratories must be as vital for the students, as the chemical or biological laboratory.

35 of these schools report Sunday School work of some kind for 360 students. This work is of the general kinds. There are many who teach in the College Sunday Schools. 187 teach in Mission Sunday Schools in the vicinity of the college. 400 teach vacation Sunday Schools in the various localities to which they go during the summer vacation. These 360 students doing Sunday School work during the scholastic year are distributed among 23 institutions. There is a likelihood of more colleges furnishing teachers for this work but they have not reported it because they keep no record of that work. The schools reporting are: Allen University, Atlanta University, Clark University, Spellman Seminary, Morehouse College, Morris Brown College, Howard University, Fisk University, Lincoln University, Edward Water's College, Lane College, Claflin University, Conroe College, Benedict College, Livingstone College, Morgan College, Roger William University, Shaw University, Virginia Union University, Tougaloo University, Talladega College, Wilberforce University, and Rust College. Fisk University and Virginia Union conduct mission Sunday Schools. They seem to have unique places relative to the Sunday School service.

Boys Clubs are not numerous among the activities participated in by the Negro college students. Only four report such an organization. Wilberforce has a local Boy's Scout Club conducted under the auspices of the Young Men's Christian Association. Howard University, Fisk University and Morehouse College conduct boys clubs and some of the men find excellent opportunity for service. The following make visits to prisons and render the inmates service: Knoxville College, Benedict College, Virginia Union University, Atlanta University, and Morris Brown College.

There are several institutions that minister to the poor and dependents through the various voluntary organiza-

tions. Wilberforce distributes a limited number of Bibles, and other necessities to the community in which it is situated. It does this through the Young Women's Christian Association. Morgan College, Fisk University, Morris Brown College, Benedict College, Morehouse College, Edward Waters College, Virginia Union, Talladega College, and Biddle University do similar work for the poor.

The colleges and universities rendering other social service such as work among the boys at the reform schools, visiting and ministering to orphans, assisting at Old Folk's homes and asylums, are Fisk University, Atlanta University, Morehouse College, Morgan College, Howard University, Talladega College, Virginia Union University, Shaw University, Biddle University, Allen University, and Bishop College.² Fisk University has a university settlement house, the Bethlehem House, which operates under the social science department. This affords the Fisk students a splendid opportunity to serve society at first hand.

All of the thirty-eight colleges and universities give opportunity for service in the college churches or in the churches where the college worship. All have some students serving in the choirs. In the churches, which are college churches in the real sense of the work, that is, regularly organized with pastor and officers the students are largely the officers. Thirty college presidents think this is splendid expressional activity.

Five institutions use their missionary societies to help support some one whom they know on the foreign mission field. The other seven reporting organized missionary societies all have what might be called foreign mission rallies and give the proceeds to that work. In the most of these cases, the money goes to the foreign field through denominational channels.

Service in the Y. M. C. A. and Y. W. C. A. as chairman and members of committees gives a small number oppor-

² None of these does all of the things described, but all of them do at least some one of them.

tunity for expressional activity of a kind. The same may be said for the other voluntary organizations.

The financing of religious education in these colleges is significant. Question number fourteen in the general questionnaire is: *Does your college have a special appropriation for religious work, viz, for the Y. M. C. A., for Chaplain, College Pastor and so forth?* All of these institutions except four answered this question in the negative. Morgan College has an appropriation for the chaplain and special appropriation for a teacher of Bible. Fisk University and Lincoln have Bible chairs endowed. Howard University has special appropriations for the Y. M. C. A. Tougaloo has a part of the college pastor's salary appropriated by the American Missionary Association. The others have no appropriation which pertains to the special religious work. This means that the religious work in these colleges has a decided financial handicap of which they are all very conscious. The special work is financed by subscriptions, funds raised by entertainments, and the donations of the students and teachers. This means a fluctuation from time to time depending upon the generosity of the donors. An endeavor to secure funds to carry out the programs of these voluntary organizations usurps much of the time and energy of those who lead them.

RELIGIOUS EDUCATION IN STATE COLLEGES AND UNIVERSITIES

This study embraces the following State institutions offering complete college curricula or doing college grade of work: Florida Agricultural and Mechanical College, Georgia State College for Colored Youths, Alcorn Agricultural and Mechanical College, Alabama Agricultural and Mechanical College, Agricultural and Technical College of North Carolina, and the West Virginia Collegiate Institute.

The teachers of religion in none of these institutions are professionally trained. They are usually laymen who are teaching in the other departments of the institution.

The time given varies but averages fifty-five minutes per week each. Their attitude toward the subject of religious education is optimistic. The very fact that all of them are volunteers save three shows that there is an interest in the process.

Four State colleges offer Teacher Training courses but they are all elective as might be expected since they are State colleges. In all cases these colleges would have to make the most of these courses elective in order to avoid a conflict with State constitutions. Note, however, that Florida Agricultural and Mechanical College offer courses in social service, which are required. Of the 325 college students enrolled in these six State institutions 165 of these are enrolled in the religious education courses. This is more than one-third of the entire number, a larger proportion than in the private institutions.

The State colleges have voluntary religious organizations, but none of the conductors are professionally trained. These courses are of the same type as those found in the private institutions, except for the denominational features. The Young Men's Christian Association, the Young Women's Christian Association and the Temperance Clubs are those found in these institutions and there are enrolled for this work 213 men and women.

Alcorn A. and M. College has five men in the mission study class and five in the Bible study class. Florida A. and M. College has eight in the Bible study class and three in the mission study. The Georgia State College has twenty in the Bible and the Alabama Agricultural and Mechanical College sixteen. The Agricultural and Technical College of Greensboro, North Carolina, reports none in the Bible and mission study classes.

Religious services are not foreign to the State institutions for Negroes. They are the daily chapel exercises, Sunday morning preaching, Sunday School, Sunday afternoon or evening services, and the weekly prayer meeting. The chapel exercises are made compulsory for the students.

The nature of the service is very much like that in the denominational and private institutions described above.

The Sunday services are as conspicuous in these State colleges for Negroes as they are in the private and denominational institutions. Attendance is required by every one of the State institutions being considered. Two of these have chaplains: the Agricultural and Mechanical College of Alabama and Alcorn Agricultural and Mechanical College of Mississippi. In two instances the students attend neighboring churches and have preachers from the outside to minister unto them. Sunday School is conducted at each of the State colleges and attendance is required. Each has on Sunday evening some kind of meeting which the students are required to attend.

The prayer meeting in Negro colleges, State as well as private and denominational, is a permanent organization. Each of these State colleges report that the students are required to attend the prayer meeting. As there are 187 boarding students in the State colleges of college rank, this means a fair attendance at Sunday services and prayer in these institutions. The other 188 attend service promiscuously.

The week of prayer for colleges is observed by all, and all regard it a valuable asset to the religious life of their student bodies. In 1916-1917 prior to the week of prayer 119 of the 325 students of college rank enrolled in these State colleges were not professed Christians. Subsequent to the week of prayer 24 of the one hundred nineteen were left. Thus before the week of prayer there was 63.3 per cent professed Christians. The week of prayer was instrumental in reducing the percentage of non-confessors. After the week of prayer 92.6 per cent of all of the students were professors of Christianity.

Here as in the other institutions the morning and evening devotions are daily for terse periods. They precede breakfast, in the dining halls and at the close of the study periods. The services of the Y. M. C. A., the Y. W. C. A., and the temperance societies are very much like the services

of these organizations in the denominational and private colleges and universities. The students in State colleges have feelings similar to those in private colleges about religious services. Very few are defenders of the weekly prayer meetings.

Expressional activities at State colleges are not wanting. The six colleges report service rendered in the college church and voluntary religious organizations. Seventy-seven teach Sunday School. Five of these colleges are situated in the rural districts and there are students who serve the rural communities in church work. All of them do some extension work of a religious nature. Periodically the students are sent out to investigate conditions among the poor and to offer services to relieve these conditions. Under this social service are lectures and demonstrations portraying ideals which are genuinely religious. The great majority of the students of college grade are assistants to the professors in this work. Five do special social service work during three holidays, Thanksgiving, Christmas and New Year's Day. They take food, fuel, clothes and money to the needy of their communities.

THE CONCEPTION OF RELIGIOUS EDUCATION IN NEGRO COLLEGES

An exhaustive psychological analysis of the conception of religious education is not the aim of this part of the study. But from certain data which has come out of the study one is able to obtain ideas concerning the view of the educators on the aim of religious education and the degree in which this aim is being attained. We note in the first place that all of those who answered the questionnaires were cognizant of the religious motives in education. Perhaps a few typical quotations will emphasize that. "I think much personal good is done. The student gets a clearer idea of the Bible and its value in the world today." "I regard the course in religion as vital and essential to any thorough education." "The religious value of the course

given is inestimable." "The religious training through these courses gives education the impetus which pushes it on to its goal." "The religious courses are regarded as valuable adjuncts to the educational institutions." "I have abundant data from graduates of this institution and other individuals of our constituency confirming our opinion of the abiding gains for character and efficiency through the influence of these courses and their expression in service." "Experience is the basis of the conclusion that the religious work in the colleges gives sympathetic training for efficient service. More attention must be given to our curricula in this respect." "The students who are most exemplary in worthwhile endeavor are prominent in these courses and organizations." "I have a high estimate of the actual work done by these students and of the development of their own character."

An examination of the statements concerning the religious aims and privileges published in the catalogues of these schools show that, theoretically at least, they have begun their task in directing the educative process with a consciousness of the choice place of moral and spiritual culture in the task. To illustrate, let us note the following: "The aim of all the religious work in our institution is to build up a strong Christian character, to develop the spirit of service, and to train in the methods and the habit of religious work." "This work aims at teaching colored young people how to want the best things in life, and at training them in ability to get those things by skill of hand and power of mind. Character and efficiency are thus the twin essentials of the ideal. It would enable its pupils to make a sufficient living, teach them to live efficient lives, and inspire them to render society sufficient service. To hold such an aim thoroughly is to be positively Christian." "To all who are inclined to respect the Christian religion and its institutions, the welcome hand will be heartily extended; but to those whose influence will be prejudicial to religion and good morals, no protracted stay can be allowed; since the success of an educational institution is strictly propor-

tional to its moral tone." "Self-mastery, symmetrical character, high ideals and purposes are regarded as the chief ends of education. Special attention is given to the spiritual needs of the students. In the life and discipline of the school, constant effort is made to inculcate Christian principles." These are some of the typical statements published in catalogues, announcements and in other college advertising media.

One will note that although the great majority of these colleges and universities are sectarian they have refrained, theoretically at least, from obtruding sectarianism in the religious education. They have made sectarianism take at least a secondary place. This is further strengthened by the fact that there are in these denominational schools 36 Catholics who apparently have met no offensive media of instruction.

The results justify the following statement concerning the conception of religious education in Negro colleges and universities: They conceive religious education to be no quantum of doctrine but a life lived efficiently, being animated by the social service motive. Thus religious education is social evolution, and ninety-nine per cent of those in charge of these institutions have conceptions of religious education becoming more efficient than it now is. As proof of this, I may cite the results of their answers to question fifteen in the general questionnaire. This question is: "*In your opinion are the Negro colleges meeting the needs of definite religious training?*" Every one's answer except one might be summarized thus: Some good has been accomplished but we are far from the real goal. We need reconstruction and a new impetus.

The emphasis which they are putting on expressional activity as an essential in the process of religious education does seem to indicate that they regard self activity. Wherever the social service was very scant the one reporting felt it his duty to give an apology for the actual conditions and express a hope of better results in the future. This showed that they felt it the vital factor in the progressive socializa-

tion of the individuals. The place of prominence given to worship, to religious services on Sunday and in the week is either an index to their conception concerning the value of worship or else an index of their habit toward orthodoxy. Circumstances surrounding these schools would suggest the former for the larger number of these institutions.

SOME CURRENT CONCEPTIONS OF RELIGIOUS EDUCATION IN RELATION TO GENERAL EDUCATION

Religious education is considered a part of general education and is included under that genus. What is general education? For a long time education was defined in terms of intellect, but that ground is no longer tenable. Spencer said: "Education is the preparation for complete living." Modern educators reject this as an inadequate statement of education. Education does not merely prepare for something in the future. It endeavors to fill one full of life, and human experience during the educative process. Education must be expressed in social terms. James describes education as the organization of acquired habits of conduct and tendencies to behavior. This emphasizes the psychological side.

It was thought that the aim of education could be expressed in purely individual terms. It was said to be the harmonious development of all the powers of the individual. Dewey attacks this definition showing that there is no criterion for telling what is meant by the terms used. We do not know what a power is; we do not know what is meant by development or harmony. A power is a power with reference to the use to which it is put, the function it has to serve. There is nothing in the make-up of human beings, taken in any isolated way which furnishes controlling ends and serves to mark out powers. Unless we have the aim supplied by social life we have only the old faculty psychology to furnish us with ideas of powers in general or the specific powers.³ Dewey defines education

³ Dewey, *Ethical Principles Underlying Education*.

as the regulation of the process of coming to share in the social consciousness. And the majority of educators use social terms to define education. Soares has this conception in mind when he gives the following definition of education. "Education is a scientifically directed process of developing progressive socialized personality." But to achieve personality one must achieve sympathy and sympathy is one of the concerns of religion. Hence all true education involves religion.

What is religion? Wright in the *American Journal of Theology*, Volume XVI, page 385, quotes Leuba as defining religion as a belief in a psychic superhuman power. Wright has objections to this definition on the ground of its narrowness. He attempts to add breadth to the definition in: "Religion is the endeavor to secure the conservation of socially recognized values, through specific actions that are believed to evoke some agency different from the ordinary ego of the individual or from other merely human beings, and that imply a feeling of dependence upon this agency. Religion is the social attitude toward the non-human environment." This is not synonymous with sectarianism, creeds, dogmas or ceremonies. Creeds and ceremonies have to do with ecclesiasticism not with religion per se. Creeds are developments of theology and dogma is an outgrowth of religion and not religion. Modes of worship developed into rites and ceremonies are ecclesiastical means of fostering the religious spirit but not religion. Religion is not a feeling to be imposed from without. Religion is a life and a life-long process. "The religious life is the response the heart of man makes to God, as the heart of the universe. The religious person is one who is conscious of his divinity because of his kinship with the universe through God, and who because of this consciousness seeks fellowship with God and the Godly."

Having arrived at the conclusion concerning education and religion which are given by some of the most representative students of the subjects, let us ascertain some conceptions of religious education. As indicated in the begin-

ning of this topic, religious education is not regarded as a separate entity. It is a part of the process of efficient education. The human organism is a unit. Life is a whole and connects physical, mental and religious phases. The whole personality is the object for consideration for the educator. The emphasis in education varies from physical to mental and from mental to religious, or social. When the emphasis is placed on the social or religious phase the procedure may be properly called religious education.

Professor Hartshorn carries the social idea to an adequate conclusion. He says: "Religious education is the process by which the individual in response to a controlled environment, achieves a progressive, conscious social⁴ order based on regard for the worth and destiny of every individual." Professor Peabody states the matter in the following words:⁵ "Religious education is the drawing out of the religious nature, the clarifying and strengthening of religious ideals, the enriching and rationalizing of the sense of God. . . . The end of religious education is service. . . ." Dewey's idea of education is much akin to the current conceptions of religious education. "The moral trinity of the school is social intelligence, social power and social interests. Our resources are, (1) the life of the school as a social institution in itself, (2) methods of learning and doing work, and (3) the curriculum."⁶

The goal of general and religious education is the same; namely, the getting of the individual into the highest and most desirable relationship with both the human and non-human elements, in his environment. The standard of each is found in the functional relationship of each to society. Modes of expression and emphasis may vary but the ideals for both are the same. Dr. Haslett⁷ has given an unique representation of this conception. "Religious education," says he, "is closely related to secular education and is

⁴ *Ideals in Religious Education*, R. E. A., June, 1917, p. 185.

⁵ *Ibid.*, p. 94.

⁶ Dewey, *Ethical Principles Underlying Education*.

⁷ *Pedagogical Bible School*, page 207.

largely dependent upon it. The fundamental laws and principles of psychology and of education require to be recognized as central." Professor Coe⁸ reminds us, however, that "religious education is not and cannot be a mere application of any generalities in which the university departments of education deal. It is not a mere particular that gets its meaning or finds its test in the general." Religious education deals with original data and with specific problems that rarely appear in the instruction that is called 'general' and that grow out of the specific nature of our educational purpose. In the analysis of these data and in the determination of the method, we can and must use matter contained in general courses of education. But the field of study of religious education is not exhausted there, but is so specific and yet so broad as properly to constitute a recognized branch of educational practice. The religious purpose in religious education yields the point of view and the principles of classification that are important for religious educators.

The conceptions of religious education just passed in review warrant certain deductions. Any institution which meets adequately the requirements of religious education must have genuinely religious men and women in the entire teaching and official force. Such persons will determine the atmosphere and spirit of the institution. These teachers should have clear conceptions of the ideals of religious education. The blind cannot lead the blind. The students must be trained along three fundamental lines, of the religious life. First, he must have some of the intellectual value of religion. He must have social knowledge. He must have the opportunity of expressing the devotional attitude in worship. He must have the outlet of religious energy in social service. The duty of the college will be far from discharged unless it makes provision for laboratory religion where there is a working place for each member. Religion is a life and the college should be a society where

⁸ R. E. A., April 19, 1917, page 123.

this life may be lived in its fullest extent, encouraging practical altruism and giving the protection which an ideal society affords against demoralization.

EVOLUTION OF RELIGIOUS EDUCATION IN NEGRO COLLEGES AND UNIVERSITIES

The problem of religious education in Negro institutions is real. On the basis of the investigation we are able to point out some prominent phases of the problem. The first element of this problem is the teacher. There are in Negro colleges, 22 teachers of religious education who have had no professional training for the work. This means that one-fourth of the entire corp of teachers of religion in these institutions are without the prestige, at least, of even the semblance of professional training. Two main causes account for this. These institutions have not those who are professionally trained on their faculties and they lack funds to procure the service of such persons. In the next place they think it is not necessary.

One observation here is important. These services seem to be significant in proportion to the participation in them by the students themselves. The Sunday School and the Young People's meetings are the most popular services for the students. They do the things in which they have a volitional interest. We cannot thrust our religious experiences upon the students from without. They must achieve their own religious experience in contact with the environment in which they live. The prayer meetings in all except four institutions follow a program which was effective for those who lived in another civilization. The traditional Negro prayer meeting does not function religiously in the life of the Negro college student.

One of the big problems of religious education is compulsion in regard to religious services. Where should that stop? Many are beginning to think that the religious value of the services is often nullified by the compulsory attendance. There are many conscientious objectors among the

students who think the removal of compulsion would be conducive to better religious development. But the likelihood of some swinging from one extreme to the other is very great. It is still a problem left for the religious educators in the colleges to solve. The solution must result in the conservation of the good found in the compulsory system and the good to be found in freedom of choice.

Expressional activities are increasing in Negro colleges but with few exceptions these are inadequate in scope and number. It is true that not enough students are able to share in the social service projects. This is really one of, if not the most important factors in religious education. Men gain religious power by acting out their beliefs, allowing their convictions to flow out into service.

There is an unfortunate lack of coordination of religious agencies in Negro colleges. Frequently we find several organizations attempting to do the same thing and each makes a miserable failure in the attempt. More than that, this lack of coordination and correlation results in duplications which surely mean wasted energy and non-effectiveness. If all of the religious agencies were supervised in such a way that each would know his specific task and would not overlap that of other agencies, much more effective work would be the result.

There are signs of hope in the religious education of these Negro colleges. The almost unanimous recognition of the religious motive in efficient education by the educators and the manifest consciousness of needs of better religious education have been mentioned. There are others. An increasing number of trained teachers from Northern, Eastern and Western colleges and universities is evident. These men and women are coming from the institutions where the points of view and training represented in the previous chapter are found. The summer schools of the various colleges and universities in the North, East and West are offering many of these modern religious education courses and larger numbers of the teachers of religious education are availing themselves of the opportunities.

Much literature of religious education published recently is finding its way to these schools, the most notable of which is the *Religious Education Magazine*.

TABLE SHOWING STATISTICS ON RELIGIOUS EDUCATION IN NEGRO COLLEGES

	College Students	Students in Curriculum Courses of Education	Students in Voluntary Courses of Religious Education	Units of Credit Given
Agricultural and M. College.....	20	15	11	
Agricultural and T. Col. of N. C.	35	11	30	
Alcorn A. and M. College.....	152	40	115	
Allen University.....	38	38	30	3
Atlanta University.....	59	12	50	$2\frac{1}{2}$
Arkansas Baptist College.....	16	16	15	$2\frac{1}{2}$
Biddle University.....	40	40	20	1
Benedict College.....	60	40	22	2
Bishop College.....	60	40	20	1
Clafin University.....	20	20	14	$3\frac{1}{2}$
Clark University.....	21	7	14	2
Conroe College.....	14	10	12	1
Edward Waters College.....	32		15	2
Fisk University.....	208	110	90	4
Florida Agricultural and M. College.....	36	15	20	
Georgia State College.....	29	15	17	
Howard University.....	558	98	60	6
Hartshorn College.....	10	4	5	2
Knoxville College.....	33	33	30	$4\frac{1}{2}$
Lane College.....	17	10	12	1
Lincoln University.....	163	163	100	$4\frac{1}{2}$
Livingstone College.....	37	27	30	3
Morehouse College.....	65	34	40	$1\frac{1}{2}$
Morgan College.....	46	46	46	$1\frac{1}{2}$
Morris Brown College.....	21	21	19	3
New Orleans University.....	30	30	26	2
Paine College.....	11	6	11	2
Texas College.....	9	9	8	4
Roger Williams University.....	14	14	14	$2\frac{1}{2}$
Rust College.....	12	10	12	$2\frac{1}{2}$
Samuel Houston College.....	35	13	29	2
Shaw University.....	49	20	40	$1\frac{1}{2}$
Shorter College.....	25	25	20	$2\frac{1}{2}$
Spelman Seminary.....	6	6	6	$2\frac{1}{2}$
State University.....	13	7	10	2
Straight College.....	36	0	29	2
Swift Memorial College.....	9	5	9	$1\frac{1}{2}$
Talladega College.....	66	25	60	4
Tillotson College.....	34	19	11	3
Tougaloo University.....	16	9	11	$2\frac{1}{2}$
Virginia Theological Seminary and Col.....	27	21	20	3
Virginia Union University.....	66	51	30	$4\frac{1}{2}$
West Virginia Collegiate Institute.....	33	25	20	
Wilberforce University.....	202	60	150	$4\frac{1}{2}$

DAVID HENRY SIMS